THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"My soul delighteth in proving unto my people that save Christ should come all men must perish. For if there be no Christ there be no God; and if there be no God we are not, for there could have been no creation. But there is a God, and he is Christ, and he cometh in the fulness of his own time." BOOK OF MORMON, 2 NEPHI 11 : 6, 7.

No. 10, Vol. 91 Thursday, March 7, 1929 Price One Penny

GREETINGS

THE GENERAL PRESIDENCY OF THE RELIEF SOCIETY

TO OUR devoted and faithful Relief Society workers in the European Mission, we extend greetings of love and good wishes. While we are separated from you by long distances, we are with you in fellowship and in spirit, and our hearts are filled with gratitude to our Heavenly Father for you, and for your efforts in behalf of the great organization which we all represent.

We and our co-workers on the General Board, feel the great responsibility which has been placed upon us to preside over this great organization, and we ask you to sustain us in our important work with your faith and prayers, and your loyal support. We feel that we cannot turn back, step aside, nor stand still, but must go on and fill the mission to the best of our ability. We shall need the help of every member of the organization, and the constant guidance of our Heavenly Father if the work is to go on in the future as it has in the past, and be the power for good which it has been during all its existence. In turn we shall try to merit your support and loyalty by devoting our best efforts to the cause.

Each individual member of the Society has a real reponsibility in helping to carry forward the work, and can be a definite factor in its ultimate success. This responsibility can be shown and exercised in the ward or branch organization, where the real work of the Relief Society is carried on, and where individual membership is held. It is here that members take active part in the work—in the educational program, the welfare work, and receive their spiritual development. And it is through their

loyalty and devotion to the local units and the local officers that they can best help their general leaders.

No matter what supervisory work a member of the Relief Society may do as a stake or general officer, it is in her own ward or branch that she holds membership and functions as a real part of the Society. Her first allegiance is to her ward or branch, and to her ward or branch officers. Loyalty to these is loyalty to the Society itself.

Organized by the Prophet Joseph Smith, on March 17th, 1842, the Relief Society is now 87 years old. With the hearty support of the Priesthood, and the loyalty, devotion, and service of its members, it has grown from a membership of 18 to 61,820, with 1,558 branches, located in the United States, Canada, Mexico, Europe, Africa and the Islands of the Sea.

With a broad and comprehensive platform outlined for them by the founder, Relief Society women in the beginning formulated plans for extensive Church and community service. They succored the needy, comforted those who sorrowed, nursed the sick, laid away the dead, and were constantly available for all sorts of town and neighbourhood needs. They set about systematically to raise funds for their work, and were most successful. They collected from those who were able to give, and distributed funds to the needy. Their meetings were spiritual feasts, where they studied the scriptures, praised the Lord, and bore testimony to His goodness. They were interested in community life, social reform and economic conditions. They made efforts to create employment for women who were compelled to work, fostered home industry, and laid by for time of need.

Like any well regulated and successful family or organized group, the Relief Society of to-day is both backward and forward-looking. It has a rich heritage and looks back with pride over the history and traditions of the past, with its great achievements. It reveres and honours its great and inspired founder and his successors. It reveres and honours the brave and fearless women who have been the torch bearers, and those other equally brave and faithful women who have followed in that great procession which has come down through the 87 years of its existence, sharing with each other the burdens and responsibilities of the organization.

The Relief Society also looks forward, for it has the responsibility of the future before it, and would hope to meet the needs of the future as ably as those early workers met the need of the past; and as it looks forward it is at times overwhelmed with the great problems which appear. There are many of the old problems: There are still the problems of sorrow, poverty and disease, and in looking at these from new angles and new viewpoints born of experience and research, the task is not lessened. Then there are the new problems which naturally come with

group expansion and with the new conditions which are the result of modern life with all of its complexities.

The aim of the Relief Society to-day is to continue the good work of the past, and to enlarge upon it where necessary. Briefly stated it is: To give individual attention to and provide opportunities for the needy, the unfortunate and the under-privileged; to relieve suffering; to minister where death reigns; to encourage and exalt motherhood; to conserve and protect childhood; to visit and comfort the aged; to enrich home-life; to promote health; to raise the standards of community life; to provide educational opportunities for members; to foster and encourage spiritual development; to give loving service in sacred places for those who have gone beyond without such opportunity. The organization desires, in connection with the other auxiliary organizations, to assist the Church in raising human life to its highest possible level, and to point out the way to ultimate salvation. While the Church proper provides abundantly for the spiritual development of the people, the auxiliary organizations are given the further opportunity of studying and teaching the Gospel, and this is the greatest single factor in the development of the women of the Relief Society.

And now, dear sisters, may the Lord bless you and bless us all, and help us to unite our hearts and hands in carrying forward the work of our beloved organization, and the great work of the Church itself. The Gospel of Jesus Christ is our most priceless possession. Let us be true to its teachings and conform to its standards that we may be worthy of all its manifold blessings.

Louise Y. Robison
Amy Brown Lyman
Julia A. Childs

General Presidency of Relief Society, Church of Jesus Christ of Latter-day Saints.

BRITISH MISSION GREETINGS

Relief Society Sisters of the British Mission:

I am pleased to be here among so many fine women. I hope that I may be able with your help and support to keep the work of the British Mission Relief Societies on the same high plane as in the other missions. I feel very weak and humble in this call to work with you. I want to be worthy of your love and respect, and hope that we may work unitedly together for the upward progress of the work. I ask our Heavenly Father to bless all of you with His Spirit.

With best wishes to you all, I am your sister in the Gospel,

Josephine B. Lund
Relief Society President.

FUNDAMENTALS OF THE RELIEF SOCIETY

LEAH D. WIDTSOE
PRESIDENT OF THE EUROPEAN MISSION RELIEF SOCIETY

THE GOSPEL OF JESUS CHRIST is a guide for all the inhabitants of the earth—of the past, the present and the future. All may become beneficiaries of the glorious Plan of salvation and exaltation, if they *will* to make use of its provisions. Our Father has blessedly given us this Plan for every period of existence, from the beginning of time, to exaltation in His presence. This Plan, the precious Gospel of His Son, includes provisions for the growth of all His children—daughters as well as sons. The blessings of the Gospel are for all to enjoy; but that enjoyment to be complete must be active and directed by those having authority from God to act in His name and on His behalf. That authority so to act on this earth is vested in His righteous sons; and the degree to which that privilege is used and magnified indicates the advancement, progress and growth of His sons toward the stature of veritable Priests of the Most High.

NO PEOPLE "CHOSEN"

There are no "chosen people" in the sense that a few are arbitrarily separated, becoming a picked group of our Heavenly Father. Each of His earth children has the right to choose Him and thus "because of the covenant which ye have made ye shall be called the children of Christ, his sons, and his daughters; for behold, this day he hath spiritually begotten you; for ye say that your hearts are changed through faith on his name; therefore, ye are born of him and have become his sons and daughters."*

Participation in Gospel blessings is individual; each must obtain it for himself. The door may be opened vicariously by another, but each soul must receive or reject the opportunity offered. No priest may promise salvation to a group unless every member of the group proves through his own exertion, his worthiness and acceptance of the salvation offered.

Growth is conditioned upon personal activity; one can not grow in idleness or lethargy, or through the acts of another. The provision made in the restored Gospel for the special activity and development of the daughters of God is but another evidence that each must work for his own salvation. No father or husband may save or exalt his daughter or wife; she must *earn* her reward as must her brother. Through that understanding and that opportunity has the womanhood of the world, hence the race itself, been blessed and developed.

An evidence that the Gospel has been restored in its fulness in this the last dispensation, is the opportunity given for the all

*Book of Mormon, Mosiah 5 : 7.

around development of women as well as men. One hundred years ago, and throughout the ages of the past, woman was most commonly considered the property of her husband, to be loved or abused as he saw fit, or desired; to be counted as his goods and chattel—his veriest slave, indeed. With the advent of the restored Gospel of Christ, ushered in by His chosen prophet, came a new day for woman and, therefore, for the world. If the mothers of men are degraded and held as naught, how may their offspring rise to nobler levels? Does a stream rise higher than its source?

THE DAWNING OF A NEW DAY FOR WOMEN

The Relief Society Organized. The women founders of the latter-day Church were worthy mates of their stalwart husbands; they had need to be brave and fearless and full of faith; they had felt the quickening of precious Gospel truths newly dawned upon their consciousness; they were reaching out for progress, for growth. When they expressed to their leader this desire which shaped itself into a request to organize themselves into a society for sewing and the giving of needed help, his heartening reply opened up the vision of the future. But even they could not have grasped the full meaning of what the future held in store for them. He said to them: "This is not what you want. Tell the sisters their offering is accepted of the Lord. But He has something better for them than a written constitution. Invite them all to meet me and a few of the brethren. . . . and I will organize the sisters under the Priesthood and after a pattern of the Priesthood."*

Under his prophetic power were the women of modern Israel organized on March 17th, 1842, for future development and great usefulness. Under his wise counsel and guidance were they blessed to make their first struggling steps toward independence.

FOUNDATION SOLID AND LASTING

Foundation Stones. What was the Prophet's contribution to the womanhood of the world? What is new in the program he projected? Relief of distress of body or mind did not begin with this Church; the giving of aid to the poor and destitute was not new in our day. Women in all ages have responded to the cry for help; the attempt to relieve the suffering of humanity is as ancient as Mother Eve. The answer to the question is clear: He gave organization, cohesion and purpose to woman's life and activity, such as had never been known before. This structure rests upon four solid cornerstones:

First: *Self-improvement.* In the Prophet's own words as recorded in his Journal, April 12th, 1842, he states that he had met with the Relief Society and had given them a lecture on Priesthood. In this oft-quoted passage he says to the sisters: "You

Relief Society Magazine, Vol, 6, page 129.

will receive instructions through the order of the Priesthood which God has established through the medium of those appointed to lead, guide and direct the affairs of the Church in this last dispensation; and I now turn the key in your behalf in the name of the Lord; and this Society shall rejoice, and knowledge and intelligence shall flow down from this time henceforth."

Clearly one great purpose of the Society is the opportunity it gives women to improve, to grow, to perfect themselves day by day by exercising the glorious privilege of receiving knowledge and intelligence, and in making light and truth increasingly a part of their life structures.

PROGRESS AND IMPROVEMENT ESSENTIAL

Second: *Improvement of and service for others.* To receive a great gift is not sufficient proof of one's worthiness; the use made of the gift is the important test. It is well to advance one's self in all possible ways; but to be content with one's own progress is but a selfish attitude. One must use strength and power to aid others in struggling and in keeping on the upward path.

Again the Prophet pointed the way. In one of the early meetings of the Society he said that the sisters were "to assist by correcting the morals and strengthening the virtues of the community, to save the Elders the trouble of rebuking, that they may give their time to other duties, in their public teaching." In other words, the sisters were charged with the duty and privilege of keeping peace in their own group—to try and prevent wrong-doing—that the Elders should find no need to rebuke or chastise. Their time is too precious for that, and should be used for other and larger duties. This phase of Relief Society activity is most important and can scarcely be over-emphasized. If properly understood, improvement may be much accelerated. The greatest concern of the progressive womanhood of this Church must always be the positive action for good and the *prevention* of sickness and sin in every possible way. This point we must ever stress. The strength of the Gospel in every particular is the promulgation of truth—for progress toward perfection.

"SEARCH AFTER" THE POOR

Third: *The administering of intelligent, sympathetic charity.* The sisters were told in that historic first meeting that they were to be concerned in "looking after the wants of the poor, searching after objects of charity, and administering to their wants." While prevention must ever be our watchword, in spite of best intentions and plans, there come times when all must pass through periods of great suffering. Then is the occasion—and all have need at times—for the ministration of the "angels of mercy" of this Society.

An interesting point in the Prophet's instructions on this subject is that we must "search after" objects of charity. We must not

wait until the need is so great that it is almost the last hour; also, we must search that those who really need, may be found. There are many whose need is great, but a natural and exemplary timidity prevents their heralding their conditions abroad. These cases we should search out and help if possible. Also, charity should always be given with prayerful wisdom and deep understanding, that those helped may be truly lifted, and not impoverished and made more helpless by well-meant kindness.

The method of searching for cases of need, established in the early days of the Relief Society, is most interesting from many angles. The sisters were called upon to go out two by two upon friendly visits to every family in their district; and districts were so divided that all families could be visited. All cases of need of whatsoever nature were to be reported. Thus it would be impossible for any great need to remain long unheeded. This practice was early established and has continued throughout the entire period of Relief Society activity. It would be impossible to over-estimate the great amount of good that has thus been accomplished both to those who have received help and those who have been permitted to enlarge their usefulness to fellow-man. In this regard, as in the entire program of activity, the Relief Society antedated by half a century the practices of so-called "organized charity" of differing groups in the world to-day. Truly and in clearness did the modern Prophet point the way. However, great as is this phase of Relief Society activity, it must never be understood that it is the sole purpose for which the Society was organized, although it did form the occasion which called it into being. At a Relief Society meeting held on June 9th, 1842, the Prophet said: "The Ladies' Relief Society is not only to relieve the poor, but to save souls."* That privilege must ever be our guiding star.

A DIVINE RELATIONSHIP

Fourth: *A perfect partnership between man and woman.* The partnership of man and woman did not begin on this earth. That they should work side by side, is part of eternity's program. We are told in Holy Writ: "Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord. For as the woman is of the man, even so is the man also by the woman; but all things of God."† So it was ordained in the beginning, and so must it endure forever. In the Church of Christ there is no room for man working out his destiny alone, and woman living and working for herself only—much less for the sex antagonism that exists and seems to be growing in some quarters of the earth to-day.

(*Continued on page 154*)

History of the Church, Vol. 5, page 25.

†1 Corinthians 11: 11, 12.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MARCH 7, 1929

EDITORIAL

WOMEN'S RIGHTS

THE SLOGAN "equal rights for women" continues to be a lively subject of contention and concern. But, really, what does it mean?

"Equality before the law" is the most common answer. To that every Latter-day Saint gives full assent. Sin is punished and virtue rewarded by the Lord without reference to sex. Human law, which should be based upon divine law, ought not to do less. The political franchise of woman, giving her a voice in the government under which she lives, is but a part of her equality before the law and her inherent right. It is to our shame that in this enlightened age we have been laggards in restoring this privilege, taken away in days when darkness dimmed the vision of humanity.

Equality before the law does not, however, make man and woman, or any human beings, alike. No two persons are equal in gifts and capacities. Nature has endowed man with certain functions, woman with others. Any social scheme that fails to recognize these controlling differences will fail of service. In the heated discussions of political rights, whether of men or women, the natural inequalities of mankind, drawn from the very origin of life, have often been ignored. That is fatal to a cause, for lasting victory comes only from conformity to the inviolable laws of nature and nature's God.

The higher equality, usually poorly stated, for which men and women in many countries have striven and are striving to-day, is the equality of opportunity for self-development and self-expression. Every human being possesses some powers, some gifts. In a perfected society every person will have the privilege of developing to a high degree these inborn, God-given powers, no matter how humble they may be. No joy approaches the privilege of expressing ourselves through the use of our own gifts. A person is happiest when, under the laws of righteousness, he does that which he likes best to do and for which he is best fitted. That is self-expression.

The essential claim of "equal rights for women" is not to be like men in function, but to share with them the right of full self-development and self-expression. When the happy day of such equality comes, poverty will not suppress the artist, nor social demands the mother heart. Then, man in the fulness of his

strength shall go forth to build a new world, and woman in unhindered love to bring new life to a fainting world. All shall rejoice in satisfied, pure desire and in constantly increasing power. Then, true equality shall prevail between the sexes and among all men.

Such is the doctrine of the Gospel. The plan of salvation is intended to win for every human being endless life and eternal progression, which can be achieved only if each individual has freedom and opportunity for development and use of his natural gifts. The underlying Gospel thought is the full and complete salvation of the individual. But, within the Church, as in external nature, men and women differ in function, imposed by nature and divine revelation, though they are alike in sharing completely the blessings of heaven that come from full employment of individual power. Man has one function in the Church; woman has another; often their duties overlap; and each is happiest in the exercise of his assigned function.

The Relief Society, first of the organizations of the Church, after the Priesthood, provides in a singularly wise manner for the development and happiness of women. Study and teaching, watchfulness and charity, are avenues to satisfy many women of many minds. Those who enter the work intelligently and vigorously grow in power and understanding and enrich their lives with noble satisfactions. They win the respect and love of their neighbours and the approval of their God.

In the Church of Jesus Christ of Latter-day Saints there can be no sex contention. The social and political limitations that had been placed upon woman throughout many generations were broken down at the organization of the Church. From the first, women in the Church have exercised the religious franchise in voting to uphold the leaders of the Church; from the first they have shared with men every blessing in the Church's keeping; from the first they have had full participation in the activities of the Church—yet, the difference in function and endowment, under the laws of nature and the revelations of God, has been preserved to the benefit of all. In the Church of Christ, woman's right is humanity's right—no more, no less.—W.

I WILL HERE SAY to the Latter-day Saints, if you will feed the poor with a willing heart and ready hand, neither you, nor your children, will ever be found begging bread. In these things the people are right; they are right in establishing Female Relief Societies, that the hearts of the widow and the orphan may be made glad by the blessings which are so abundantly and so freely poured out upon them. These societies are for the improvement of our manners, our dress, our habits, and our methods of living.—BRIGHAM YOUNG.

FUNDAMENTALS OF THE RELIEF SOCIETY

(*Concluded from page 151*)

The Prophet implied such precious teamwork between man and woman in his instructions to the sisters in their first meeting, and later enlarged upon it. On April 28th, 1842, the Prophet said to the sisters: "You must put down iniquity and by your own example provoke the brethren to good works; if you do right, there is no danger of going too fast. Resist evil and there is no danger." Who may over-estimate the power of a noble woman in her influence over the men of her household and her acquaintance?

One must understand, however, the full meaning of the word *provoke*, as used in the quotation. The dictionary says it is "to stimulate, to arouse to action; to occasion, to bring to pass;" while the common meaning is "to excite to anger or resentment; to offend." So that, to follow the Prophet's full instructions, all women must be very wise and provoke their menfolk to good works; but do it with wisdom, tact and deep understanding. A mutual helpfulness results from this beautiful relation; the man assisting and encouraging woman in her full self-expression; the woman acknowledging man's guidance under the righteous use of the holy Priesthood which he bears.

WOMAN'S RIGHTFUL HERITAGE

The significance of these interesting facts in the status of woman the world over is apparent. The Church was organized in April, 1830. From the first, woman was recognized as a free agent and so acknowledged. The religious franchise was given her within the Church as her innate privilege—not as a concession. From that hour, almost, began the actual improvement of woman's position, and her gradual recognition as a real, active, acknowledged partner of man in all phases of work for human betterment. The Woman's Suffrage Society of the United States, organized at Seneca Falls, New York, in 1848, was the first of the societies for woman's advancement in the world at large. The idea of political independence has grown, until at this writing practically every civilized country has acknowledged equal political rights to woman as to man. Truly did the Prophet speak when he said he had "turned the key" in behalf of woman's advancement. Under his inspired guidance was projected an organization of woman's efforts which has grown into hundreds of units with a membership of many thousands of women scattered over all parts of the civilized world.

The application of these truths is significant. A powerful instrument for human improvement has been placed in the hands of the women of this Church. That it may be well used should be their constant concern. Where much is given much is expected.

Each member of this Society should pledge anew to use these blessed privileges in a serious endeavour to maintain peace and progress in the Church group where they labour. Only by so doing may we prove ourselves worthy recipients of these mighty truths with their limitless power. For this reason alone are we to study well the lessons outlined, that each year may find us better qualified to fulfil the promises given by a modern Prophet to the Daughters of Israel.

THE ANNIVERSARY CELEBRATION

The 17th of March should be celebrated by every Relief Society in the Mission. Since the anniversary comes on Sunday this year, if the Presiding Elder is willing, the service may be in the nature of a Founder's Day exercise, with the program centering around the achievements of the Society in the Branch and throughout the mission and the world at large. The anniversary numbers of the *Star* for the years 1925, '26, and '27 contain most interesting and helpful accounts, by Sister May Booth Talmage, of general Relief Society activity. The number of last year may also be found helpful. This may be used as an opportunity to arouse renewed interest in the work by giving a brief account of the lessons being studied with the possibility of improvement. Non-members of the Church should be interested in the many phases of activity in our Society.

Special socials or sales of work may be held on the Saturday before, or any day near the anniversary date. Our great concern is that the Society may be active in spreading truth and righteousness upon earth. When women are active in this cause, the race is sure to improve. Let our anniversary celebration be a means of letting the people know that the Daughters of Zion have "aroused from their slumber," and that they are awake and active in their task of making the world a better place in which to live.

BRITISH MISSION RELIEF SOCIETY REPORT

Our Work in Retrospect

The report of the Relief Society in the British Mission for the year 1928 has been sent to headquarters and filed for future reference. Before closing the chapter of "1928 Activity," may we not with profit review the findings disclosed, that we may learn how the year 1928 compares with 1927 in general accomplishment? Following is the report for the entire Mission showing how our activity compares with the year preceding. Note carefully and compare each column so that the present status of the Society may be understood.

Membership Record	1927	1928
No. Executive and special officers enrolled January 1st	239	251
,, Visiting teachers enrolled January 1st	55	61
,, Members enrolled January 1st	429	382
Total number enrolled on January 1st	723	694
New members admitted	135	132
Total	858	813
No. removed or resigned	158	134
,, Died	6	6
Total decrease	164	140
Total membership December 31st as follows:		
Executive and special officers	251	246
Visiting teachers	61	40
Members	382	387
Total membership on December 31st	694	673
Relief Society Magazine taken	39	65
Number meetings held	2082	2064
Average attendance at meetings for District	32	30
,, ,, ,, Branch	9	9
Visits to families by Relief Society teachers or others	2840	3382
Number families helped	563	663
Days spent with the sick	497	302
Special visits to sick and homebound	2332	1853
Annual Branch Conferences		41

Financial Report	1927 £ s. d.	1928 £ s. d.
Cash Received:		
Balance charity fund January 1st	73 16 9	81 8 7
Balance general fund January 1st	102 9 1	57 9 9
Donations for charity fund	110 18 0	151 4 8
Donations for general fund	111 13 11	89 19 10
Funds raised from other sources	287 11 6	214 12 10
Total	685 19 5	585 18 8
Cash Disbursed:		
Paid for charitable purposes	333 6 6	251 7 10
Paid for general purposes	213 16 1	184 5 5
Total	547 2 7	435 13 3
Balance on hand:		
Balance on hand December 31st—charity fund	81 8 7	64 17 3
Balance on hand December 31st—general fund	57 9 9	89 16 8
Total on hand	138 18 4	154 13 11

The sole purpose of this review is to find wherein we must work harder next year to make good our loss, if any, and to strengthen our endeavours for constant improvement. The path leads ever upward. We must never be content when we go down hill; sometimes, and for certain causes, it may seem necessary, but the goal is ever upward and beyond.

ANNIVERSARY SUGGESTIONS

FLORENCE E. VINCENT

PERHAPS you would like me to tell you of some of the little schemes our Relief Society uses to raise funds, and of the booths we have erected for socials.

On two occasions we had an "egg Sunday." Everybody in the Branch was asked to bring one egg apiece, for the sick and aged. These eggs were distributed in the Relief Society meeting on the following Tuesday. Both members and investigators contributed.

At one of our socials the Relief Society had a "wish gate." Everyone present was invited to go and wish, and a penny a wish was charged. One of the brethren made the gate for us, and we decorated it with ivy and an archway of flowers. The one who wished the same as myself—I had a wish written down, which nobody in the hall knew about—won a little prize box of sweets. The prize wish was: "Success to the Relief Society." A nice little sum was collected by means of the "wish gate."

Another time we painted some little folding cards, similar to Christmas or New Year cards. On the outside of these cards we painted a liner; and inside was written a bit of history about the missionaries coming across the sea to preach the Gospel. The scenes and inside of the cards were varied. Some had seagulls in flight, with the story of the seagulls eating the crickets which threatened the early "Mormon" Pioneers with starvation; others showed the Pioneer wagons, and gave a bit of their history. Each card had a little bow of ribbon. We sold right out, and booked orders for more cards after the social. People liked to give them to their friends. The price was two pence each card.

Sometimes we have people to tell characters from the hand or hand-writing, at a penny each.

Robins—made of red and brown crepe paper, with beads for eyes, and wire legs fastened to little packets of wadding—filled with sweets and placed on a bush, sell very well. Snowballs also are used. We sold robins and snowballs at three pence each; our stock ran out before the evening really commenced, and we repeated several times at different socials.

When a summer scene was wanted, we had other kinds of birds, stuffed with wool, and we picked branches with leaves on for decorations. We had an apple tree. Sweets and toys were wrapped in red and yellow crepe paper, like apples, and hung on the tree. The apples sold for a penny each. Another idea is to get everyone to bring one red or red and yellow apple to the social. Place all of the apples in a bowl with an artificial Woolworth's apple. Charge a penny a guess: The one who first picks the correct apple as being the artificial one—and the Woolworth

apple will look so realistic it can hardly be detected—wins it. This same plan can be carried out with oranges.

We have the children take part in our socials. People will come miles to see them. At one of the socials we had a big girl and some of the smaller children give a "sketch without words." They dramatized the commonplace happenings of the day—going berry picking, eating their lunch and returning home laden with berries (black gum drops). With their berries and flowers they marched around the room to music—this being their walk home. As an encore, the children sang: "Twinkle, Twinkle, Little Star," while pointing to a luminous star overhead, lit by electricity. To keep the children from being afraid of the dark, artificial flowers with an electric light bulb hidden among them, were used to help light the room.

Lately we had a sketch of the Children of Israel. Fifteen of our local brethren helped us, and a baby of one of the Branch members acted as Moses in the ark of bulrushes—and he cried at just the right time!

We never waste anything in the Relief Society—not even moth-eaten woolen garments. They are well washed, dried out of doors, pulled to pieces and made into balls—with bright coloured covers on them—for the children. We have also been making bedroom slippers for the children out of new pieces of felt, new velvet, and other kinds of cloth.

One member collects old, used foreign stamps, which are sent to an officer of the Royal Society for the Prevention of Cruelty to Animals. This is our "Blue Cross" work, and does not cost us anything.

We love to work for the Relief Society.

LIVERPOOL DISTRICT CONFERENCE

SAINTS AND INVESTIGATORS from far and wide throughout Lancashire gathered at the opening District conference of the spring season, held on February 24th, at the Weavers' Institute Assembly Hall, Nelson.

In attendance were President John A. Widtsoe, of the European Mission, President A. William Lund, of the British Mission, Sister Leah D. Widtsoe, President of the European Relief Society, Elders Weston N. Nordgren and Ralph A. Garner of the European Mission office, President Rulon D. Barnes—Ulster District—President Frank C. S. Derrick and Elder John W. Southwick—Manchester District—President Weston R. Clark—Newcastle District—President Joseph S. Savage and the following missionaries of the Liverpool District: Howard J. Williams, Clarence V. Bigler, William J. Matheson, Lester H. Belliston, Ernest A. Hall, Edward

E. Drury, Spencer A. Harris, Frances E. Stock, Marion S. Johnston, William O. Tolman and Samuel Barber.

The morning session of conference was devoted to a theme depicting the restoration of the Priesthood to the Prophet Joseph Smith and to Oliver Cowdery, in the year 1829. The hundred years of authoritative Priesthood—power and authority to act for God upon earth—were reviewed. Several local members bore fervent testimony to the truth of the work called "Mormonism," and cited examples of the good it has accomplished in the world since its inception.

At the afternoon session an increase of over twenty-four per cent. in tithes, over the past six months, was reported by the District President. A spirit of progress, better means of tracting, and more complete harmony among members of the various branches, have contributed much to the forward strides of the work in the District in the last half year.

A union meeting, at which problems of the branches were discussed and solved, convened shortly after the afternoon session.

The speakers of the day stressed the importance of bodily health in being able to carry out the Gospel plan; that activity prevents "freezing over," religiously, physically and spiritually. The restoration to earth of God's power—the Priesthood—was shown to be of untold value to the nations of the earth; the views of atheists were shown to be without foundation, since a belief in and acceptance of Jesus Christ is essential to the welfare of every human being. Encouragement to honour the Priesthood, to rejoice in our callings as members of the Church and kingdom of God, and the true meaning of education under Priesthood direction, were given.

President Widtsoe took various incidents of the day's happenings for his text and enlarged upon the reasons why "Mormonism", so-called, is unpopular. A message of hope, of peace, of love and progress was imparted to those in attendance. And through the whole conference was the feeling of fellowship and confidence. The Spirit of the Lord permeated the atmosphere and warmed the hearts of all who ventured to the meetings, whether they were members of this latter-day Church or not.

Between meetings lunch was served by the Relief Societies of the different branches.

Musical selections and readings contributed to the full enjoyment of all in attendance.

THERE IS BUT ONE VIRTUE: To help human beings to free and beautiful life; but one sin: To do them indifferent or cruel hurt; the love of humanity is the whole of morality. This is Goodness, this is Humanism, this is the Social Conscience.—J. WILLIAM LLOYD.

THE FEMALE RELIEF SOCIETY OF NAUVOO

What Is It?

It is an Institution formed to bless
The poor, the widow, and the fatherless—
To clothe the naked and the hungry feed,
And in the holy paths of virtue, lead.

To seek out sorrow, grief and mute despair,
And light the lamp of hope eternal there—
To try the strength of consolation's art
By breathing comfort to the mourning heart.

To chase the clouds that shade the aspect where
Distress presides; and wake up pleasure there—
With open heart extend the friendly hand
To hail the stranger, from a distant land.

To stamp a vetoing impress on each move
That Virtue's present dictates disapprove—
To put the tattler's coinage, scandal, down,
And make corruption feel its with'ring frown.

To give instruction, where instruction's voice
Will guide the feet and make the heart rejoice—
To turn the wayward from their recklessness,
And lead them in the ways of happiness.

It is an *Order*, fitted and designed
To meet the wants of body, and of mind—
To seek the wretched, in their long abode—
Supply their wants, and raise their hearts to God.

—Eliza R. Snow, in *Times and Seasons.*

CONTENTS

Greetings 145
British Mission Greetings ... 147
Fundamentals of the Relief Society 148
Editorial: Women's Rights ... 152
The Anniversary Celebration ... 155
British Mission Relief Society Report 155
Anniversary Suggestions ... 157
Liverpool District Conference ... 158
Poetry: The Female Relief Society of Nauvoo 160

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN